9:La Barre E-4,5 (1938) 1941
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wooden balls and a small grooved, ovoid stone for the handgrip.[2] They have no firearms, nor have they ever possessed them apparently. The bow and arrow is likewise lacking; spears are used only in obtaining fish.

An interesting group-hunt at determined periods employs both men and sometimes women. They stretch in selected sites extensive nets, sometimes hundreds of meters long, for birds whose flight is near the surface of the water; the nets are extended below the surface also, to prevent the escape of diving birds. They anchor the nets to faggots or clumps of *totora* set in slightly curved lines. Then hunters in their *balsas* make much noise and frighten the birds into the almost invisible nets, where they can despatch them with clubs (*yokeua*), and kill with their *bolas* those which attempt to escape. Uru also eat the eggs (*hiñi*) of aquatic birds. The flesh of the birds is cut into strips, hung in the sun, and dried into a kind of *charqui* ("jerky," from the Aymará *tarki*).

The Uru do little hunting of land animals. Vicuñas (*Auchenia vicuña; sahaja*, a word obviously related to Aymará *haja*, llama) are extremely scarce or absent, as are also guanacos. It is said, however, that in winters of very extreme cold[3] small groups of vicuñas may stray down into the Desaguadero region. The head male of the herd is lassoed, and the others of the herd, immobilized by the cold, are speedily killed. The small rodents of the pampas, like the viscacha (*qhiñai*), apparently are not hunted by the Uru. Most of the birds they kill, like a good proportion of the fish they catch, they take to the villages to trade for other food and necessary articles, since these are their sole source of revenue, beyond their *balsa*-making.

Material Culture. The stalks of the giant reed *totora* (a *Cyperaceous* plant, *Scirpus totora*) are surely the most important substance in Uru material culture: of them they make fish-weirs, supports for bird-nests, roof-mats, floor- and sitting-mats, rafters, doors, *balsa*-boats and their sails; and the few cattle they have browse upon the roots of the *totora* as well. Unless *balsas* are frequently removed from the water and thoroughly dried, they last scarcely longer than a year or two before rotting. The Uru *balsa*-builders are famous and supply many of their Aymára neighbors with them in the southwestern region of Lake Titicaca. The reeds must first be cut with

[2] An Uru *bola* from the Desaguadero is now in the possession of Dr Frank G. Speck, in his private collection at the University of Pennsylvania.

[3] The Aymára have a phrase to designate extreme cold or "bone-monkey" weather: *q'ala* ("stone"), *hatayu* ("to split"), *wari* (vicuña), *q'atiya* ("makes cry"), i.e. weather cold enough to split stones and make the fluffy-wooled vicuña scream. The Aymára schoolboys in La Paz—according to my "cholo" interpreter, the late Moisés Alvarez, who was one of them—have made a very effective football ("futbol") pull of this familiar phrase: *q'ala hatayu wari q'atiya, uru uru!*